Wed. Sept. 12,1962 M-359

I hope we can talk about work tonight. I think you will realize by this time, there is a difference between work and theory, and that we in that kind of a group as far as any other kind of a group, really should gradually get to the point where theory changes into work, into a wish - into a wish of doing something about it. It is the difference between religion and dogmatism. Dogma is of course very good because it establishes rules. Theory is good because it gives us a little insight of what is involved, but in order to get something for ourselves and will enable us to change our lives, that is our attitude and way of living. It has to be more than an intellectual or emotional enjoyment, and more and more that way, the emphasis on whatever we discuss will be on the necessity of putting to practice that which we now know, even if it is very small. But if we don't really, and we cannot assume that we know everything about everything, and the whole matter and all the ideas related to it are already so clear in our own mind, because there are many dark spots, many hiateses, many things that have to go unexplained and a lot of the theory that is involved in it, altho' it is very interesting, and of course, at times, when one understands them, particularly diagrams, things of that kind, are very encouraging for onesself, because it places the ideas in relation to each other in a correct way. Some of that is quite unnecessary for anyone who wants to make a start, in when trying to, lets call it with a big word, evolve; that is simply that one would like to become different. This of course must be the motivation. I find what I am, the way I am, is not satisfactory to me - with that I now would like to use certain things, certain material, and very much like people will use for that purpose, religion, and go to church or confess or have thoughts or read books, religious tract and things of that kind, in order to extract something from it that is good for their daily life and as it were, when it mentions in the Lord's

prayer "Give us this day our daily bread". The meaning of that is that I hope that this day I will be able to see myself. It is that kind of food. You may not agree with that particular kind interpretation. At the same time there is something that has to be extracted from the ideas for ourselves, and that we then, in turn try to keep. We have to learn how to digest it - we have to learn what to do with it - we have to see that certain things are necessary for that kind of digestion, and for that reason, we ourselves have to change already with our own desire to change even if we are not entirely awake or conscious. So there are gradual steps in this, where more and more light is shed on the condition in which we are, and at a certain point, we will be awake. It is this preliminary period, really, that we talk about most of the time, because if actually I am awake and I have toward work an attitude that it is a necessary something for me, that it is food that I must have, because without it my life doesn't mean anything - at such a point I enter into a different kind of a relationship regarding work, and it may take quite a long time before any one of us will consider work that important - that we want to have it because we see it as a necessity- as something which I've complared with breathing - the necessity of having air; in the same way that we, becoming responsible for the possible development of something inside of us in the form of the formation and the completion of body kesdjan and also working towards, and hoping for the actual actualization of Gould within oneself, that then, at a certain point, I must know that it is necessary for me to receive it in a certain way and without that, that I realize that my life is not worth any thing at all. I say it may take a long time and it may take a certain amount of maturity and it may take also a certain amount of suffering before I reach that point, and sometimes the point is not reached so easily and it

is sometimes, at moments that I see it, and then for a long time, again there is a certain form of darkness which I cannot explain for myself and with which I of course have trouble. Having tasted once the possibility of not only seeing myself, but realizing a certain form of entity for myself, that then, from that time on, having tasted and knowing that it is a certain kind of food which is worthwhile, I will constantly try to look for that. Again we must remember that we are trying to understand ourselves in relation to the possibility of waking up, and that as far as we try to determine how it is, such a state of being awake, that our words and the concepts we have, really fail us when we try to describe it. And therefore, when we have any kind of an ulterior motive in wanting to become, in that sense, a better man, or to try to develop in ourselves so that we, in ordinary life, can be better, which is a natural reason why I would like to learn how to work and how to become objective to myself, I run a great danger that I substitute the wish for something I don't know anything about for actually working towards it in the best way I can which is, to work from moment to moment, and this particular concept is difficult to grasp. At the same time if I don't grasp it, I will have difficulty even /showing for myself certain results that I am changing, and that it the only way by which, ultimately, I will have to see that there is enough energy and interest for me to continue on this particular road; because if I don't see any change in myself, and I find even that it becomes much worse, and that I see that many things take place in me which originally did not take place, I get worried because I don't understandthen any particular reason why I should continue with working if it doesn't lead to anything. Added to that of course is that what I see in other people who have been associated with work for quite a number of years and then I see them behave in a certain way which seems

quite contradictory to a person who seemingly is controlling himself or able to do, then I am much more puzzled because I start to compare with the possibility of how many many more years I have to work and will it ever be possible for me to reach that kind of a point where I could be more free than such a person who has put up or presents him or herself as an example of work. We must realize that work for ourself is all that there is, and that work in other people is of no importance to us. We must realize that work for ~~us~~ me becomes of a certain or has a certain meaning to the extent that I can use it and that even if, for a certain length of time, when I try honestly to work, that I lose even for myself, track of the possibility of how to go further, and that I go through periods of great dispare, because when I'm honest and trying seriously to uncover this form of objectivity regarding myself and I try to find out what it is to be simultaneously aware, that is, at the moment when certain things happen that I become aware of them; when I - when I am awake in that sense, see that immediately after, I again fall into my thought process and have mental descriptions of what.I have had without thenat that time making an attempt again and again of waking up, then of course I will get discouraged, and we do go thru that particular period. If we do, then a group can help, because if/~~us~~ you start to read, or even if you talk individually to a few people, it may not give you at that time some really - some support for yourself, and I must warn you for that because work in it ~~such~~ self as such, altho' it is food, altho' it can be compared to food for the Gods, like ambrosia, it simply means that I have to learn to digest it in a certain way, and Never become discouraged. This discouragement is important in one way - it puts me in a certain state of being much more open to an effort that I could make at that time. It is that kind of suffering that is very helpful provided it is not so much that I cannot cope with it. Therefore, in a group, and seeing other people, seeing them, not as

brothers and sisters, and it is not that kind of a family, but seeing them, you might say, as co-workers, people who also are interested - and sincerely interested in trying to find out for themselves, each one for himself or herself, what is really the truth for oneself and what is the meaning of the ideas as Gurdjieff has given it and put it in words in "All and Everything" that then I take for myself an attitude of "we all are on the same road" and it doesn't matter then any more where different people are. You see, the attitude toward life determines my particular state of equilibrium. If I am facing a certain direction and at the end of that direction I see quite clearly what is required of me, it does not mean that I immediately can overcome the difficulties that are in the way, but I must never waiver from this one thing, that I wish certain things for myself which are and seem every once in a while, quite impossible, but toward which I must have a sincere attitude and a wish to be honest with myself, and that I am willing to take whatever I find of myself, and this is a great difficulty, because I don't like to see myself in that sense. I have been used, I have lived, I have been educated ~~xxxxxxxxxxxx~~ exactly to the point of not allowing myself to see what I really am. This question of wanting to face what we really are, you have to think about every day, you cannot let it go. It is a thought that you have to have during the day in some form or other. In that way you will be in contact with work; in that way you will know/that at times it is necessary that work has the proper place, and that even/at ~~if~~ times when you are down and/you are suffering because there are, apparently, no results, that still this attitude within yourself stays, that there is a wish not to be afraid, and to continue to try to work as well as you can at that time. Others then can help you. It is really very simple. None of us is an expert. We are all children. We don't know these things. They are unnatural to us. We are trying to do certain things that do not come easy, and regarding that, we face

exactly the same problem as we face life. Life is in all of us. There are certain things that make us absolutely alive. We are human, we say. We all have a body, we all have a breath, breathing. We are in touch with something that keeps us alive. We have toward that what we have an obligation of maintaining that what we now call our body and our personality in the best of health, and gradually we have to see that it is necessary to have a similar kind of attitude of wishing to maintain our interest in our spiritual welfare. It is that point that has to come each day. I am not what I seem to be to others. I am also something that I know about, that I, for myself, can very well define. I call it then more essential, more really me, and that I must never lose track of the fact that I am engaged, really, in a kind of a search which ought to lead to something even if I don't see immediate results. Many ~~kmim~~ times in work I will continue to walk on a road which ~~that~~ is rather doubtful (?) - all I know is that when I work that it must have a certain result in the form of deposits within me, and that I must, in that way, convert the energy which I receive from trying to become conscious, trying to make impressions conscious, trying to wake up, making an effort really to be present to myself as you see in how far I can be impartial, that all of that must have a very definite result, even if I cannot see where it is deposited, and that I myself am not as yet able to ~~see~~it, that is, that it is not available as yet to me. Sometimes we fly blind. We fly by instruments. We fly by an instrument of ourself. We fly by the knowledge of knowing that when I am awake, I must then take in energy; otherwise I don't know how else we could continue, particularly ~~when~~we are in a state of great disappointment. This state will come to all of us. But you must remain honest with yourself. You must see that that disappointment is proof - you must see that it is not a result of laziness. You must see that it is not because you have not done certain things which, in your own heart and your own conscience, you know very well that you could have done. It does not mean that youshould have done the

impossible, but you should know for yourself that, honestly, here I am and I can-not do more than I have done today, and then maybe, because of that I will make up my mind that maybe tomorrow I will try and again and again. This kind of honesty is necessary before I can say, I am in a dark valley, or it seems to me as if work has lost its meaning. Work of course does not lose a meaning. You lose the meaning of it. You try to make too much of it at times. You expect too much. You think that you can already do certain things. You forget. Everybody forgets that they are still crawling; we are not even walking. We are still trying A-B-C, we are still trying to form a few letters into some words which are simple for us. We are very far from making sentences. We are very far from making any content in such sentences, and certainly we don't write our life book as yet. This we must know. But when I am, in relation to myself, quite honestly, when I'm alone, when I pray maybe, when, at the end of the day, I review what I have done, and I must come to the conclusion that I could have done a little better, then do better the next day. Again and again, if you still feel you could do better, you must do better. That is, you must not take no for an answer when all life's experiences tell you to say no. You must be, really honest, sincere. You must know that you cannot do more, than you have done everything, that really in some way you have suffered, you have punished, you have really had the right attitude, so that you don't feel guilty. If you feel guilty, you are not as yet entitled to suffering; because suffering is very good - suffering is a side of life that we don't like, but suffering in itself is excellent because it loosens me inside in such a way which ordinary things that go easy, never will touch, and it is at that point where I don't know which way to turn, at times when I am actually running around like a chicken without a head, that I have within me such tumultuous feelings which cannot be placed, and I don't know, really, what to do. At such a time I have a certain form of energy which is available for

very simple activity. I can have this at any time during the day. I can have that at any time that I really wish. I can have it at any when I want to sit down and try to collect myself. It is when I want to exclude everything that ordinary life presents and which take me away, that at that time, of course, I must know, - I must not be a fool. I cannot try it in conditions where I know I am licked already before I start. So for that reason, first, the honesty, the sincerity, the real wish - then, with that, the inability, I come to that conclusion, then I find very simple things to do. I can stand. I can try to wake up. I can sit on a chair. I can relax. I can relax, beginning with my head. I can relax, gradually, from my head, facial expression, shoulders, arms, relaxing physically, muscles. It is a difficult thing to do, but, I want to do it if I am really in that state of suffering, and you will see, if that is there, and I change this kind of suffering, this kind of feeling sorry for myself, or thinking that I am unable, I change it at that time in an ability of a very small order, but, nevertheless, an ability which is positive regarding myself, and then I take my time off to do that - 5 minutes - it is very little in a day. It is very little to give to spiritual life. It is almost something that if that is all I can do, I would almost feel ashamed of. But I have to do it. I cannot just say, no I don't want to do it because it is infantile. We are infants, we have to try infantile things. Relax your body only. Don't try to relax your feelings, don't try to relax your thoughts. They will not be there as much, because, you see, when I pay attention to the fact of wishing to relax, something takes place in my mind, and there is less room for associative thought, and when I have a real wish to want to do that, again, there is less place in my feelings center for having extraneous feelings about everything else and everybody else outside of me. I can contain myself, I can collect myself, I can tell myself, "stay here". I can relax from my head to my feet. I can again go back to those parts which have tensed

up. Again I try. I then will become awake. Of course, if I relax in the ordinary way, if I just consider it like resting, I will fall asleep, either physically or half-way. If I pay attention ~~kkkk~~ to that which ought to be relaxed and it is now tense, then it requires on my part a certain waking up to that fact of remaining in attention, and It is that attention that will save me. That attention is available, small as it may be, but it is there. And then for whenever you say, I cannot work, I cannot work, even if you continue to say, I cannot work, and you emphasize each word, I - cannot- work, I'm quite certain that in that, you can work. This statement of saying, I am nothing, - when I mean it, means ~~kkkk~~ I say something that is positive.It is that change that must take place, this change from a participator in activity, a change from going left into going right, a change from going down into going up. This is meant by equilibrium. I have to establish in myself that kind of equilibrium so that I am then in balance, and then for one moment, wish to grow. Sometimes, maybe, the circumstances are not right. Sometimes, I'm a fool. Sometimes I believe I can do it almost anytime. I cannot. I must prepare. I must really be honest about it. I must want it. If I don't want it, or if I only want it half way, I will never be successful. But when I really want it with all my heart, with my mind, with my body, submitting to that, as it were as a servant for the purpose of being, in that way, sent, then I can accomplish a little. Even if it is a little, it is a little, it is something, it is something positive. This you must remember whenever you are in states where it becomes a little difficult, where you become again and should become like a little child. When you are then, when you are a little child, not attracted by all the things of the outside world, but where you have your own world, and within yourself, you then try to become collected, - this becomes for oneself, the Holy of the Holies. That is where I can Be, and can listen to the Silence of myself. It is that,I wish at times. At times the wish is ~~xxxxx~~ stronger,

so much the better. I'm only talking about when it becomes difficult, and I assure you, all of us, if we are really honest, if we work, all of us will have that. It is a sign of work. If I don't have it, I don't work. Excuse me. I won't work.- When it isnot difficult for me, I don't work. It has to be difficult. Gurdjieff calls it a super-effort, not even an effort. An effort can be made by someone who just happens to be in lucky circumstances, and then it comes sometimes accidentally. No, it has to be something that I put on the other side of the scale in order to gain something that is worthwhile, which is the equivalent of that which I put in, and I must work against all kinds of odds, but I must know my measure, my limits. I must know how much force I have. I must also know what I am up against. I must know what is the strength of that kind of an enemy, and then measure my force with what I understand of that what opposes me. So whenever I find that work goes easy, I assure you, you are not working. You must really look for something then because you are not honest, or you sail with the wind, and it is not you. I must oppose that which now is on earth. It is really as simple as that. I am subject to all laws of earth because my feet are on the surface of the earth. I cannot afford as yet, to be away from it, and I have not as yet the means to become lighter and to walk on air, let alone walk on impressions. I have to draw, as it were, energy from earth. I have to use my life. I have to use all circumstances in which I exist. I have to see that such circumstances such of my life now, my personality, is required for its own existence, that that is essential for the fight; I have to fight against something. There must be friction, there must be opposing force, there must be conversion of energy. Therefore, very young children never can work. It is idiotic to tell them about it, because they have no material whatsoever. They have no friction as yet, and they cannot even handle it ever if they so-call suffer a little bit. It is ordinary life for them. Don't tell them

with words anything about work. And there is a certain upper limit of those people who are senile, who unfortunately are already so set and so crystalized that they possibly could not be dissolved in any kind of a chemical, let alone conscious effort. In between the realm in which we all are, there are many possibilities, and we are sometimes a little crystalized, and sometimes a little bit infantile; sometimes we don't know where we are, but we have something that is our body, and when I could say during the day ten times, at times when I walk on the street, when I come into a room, when I sit at a desk and I could then for one moment be quiet and I say to myself "I have a body" and emphasizing that, that little saying, as if it is and could be for me a mantrum. A mantrum is like an amulet. It is me that helps then to make this mantrum my God. I then create with this saying something in me to which I then can hold on and which I have endowed with the power to tell me what to do. This duality of life is needed. For oneself, ~~xxxxxxx~~, we must know, at times we see it, at times we don't. Maybe we are disappointed afterwards; maybe we cannot help that either. But we must all remain encouraged, to continue to work as well as we can with whatever means we have, and not to compare ourselves with others, how far they are, how little I can do. I can do. I wish, therefore I can. Now let's talk about some questions.